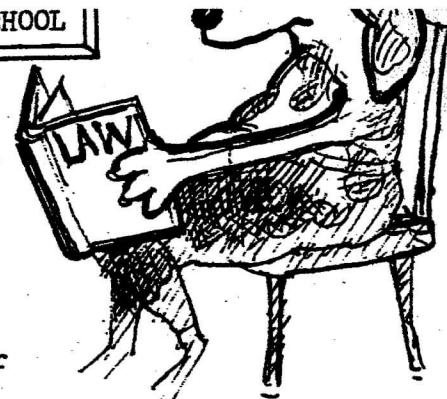


LEGAL BEAGLE

LAW SCHOOL



A FAMILY LAW REFORM NEWSLETTER

SUBSCRIPTIONS \$12 PER YEAR

68 Deering St., Portland, ME 04101

June 1985 Issue

(207) 775-0258 * Peter T. Cyr - Editor

* 5-7PM EST Sun - Thurs

THE RISE OF THE MODERATES By Peter T. Cyr

The National Divorced Fathers' Unity Convention was held at the Marriott Hotel in Gaithersburg Maryland on May 3-4, 1985. There were 56 attendees from seventeen states. (The attendance list is on p. 7 of the "Legal Beagle".) Naturally the eastern half of the United States was better represented than the western half, but a handful of diehards from California did come. Unity was the topic on everyone's mind. Was it possible? Could Jim Cook, chairman of the Board of the National Congress for Men, and Al Lebow, President of NCM, bury the hatchet? Would the long standing feud between NCM and M.E.N. International continue? Most felt that this Unity Convention would either be the beginning of the end or the end of the beginning for the fathers rights/divorce reform movement in this country. Would level heads and moderate behavior prevail? Many of the delegates had obviously come to "test the waters" before committing either themselves or their constituents at home.

Friday evening was devoted to informal caucusing. Emotions were high. Many of the attendees debated well into the night. Although some feathers were ruffled, no mortal wounds were inflicted by any of the debaters during the course of the evening.

Everyone was anxious when the formal session started at 10a.m. on Saturday. Al Lebow gave a short opening address. Standing quietly at his side during this introduction was Ken Pangborn, President of M.E.N. International. Richard Doyle, the Immediate Past President of M.E.N. International and one of the founding fathers of divorce reform in the country, gave a carefully prepared speech which set the stage for the "moderate rebellion". (The text of Doyle's speech is on p. 4 of the "Legal Beagle".)

Peter Cyr, Vice President of C.O.P.E., Editor of the "Legal Beagle", and the Secretary of NCM, had the dubious distinction of being selected to moderate the events of the day. During the introductions, it became apparent that a member of the media was present. He introduced himself as Jack Kammar, a writer for the "Baltimore Chronicle" and host of the "Lives of Men" radio show on WCVT-FM. Everyone quickly decided that Jack was "one of us". This proved to be a fortuitous event. Repeatedly during the debate that followed, Jack used his communication skills to the advantage of all. Many awkward situations were avoided by his behind-the-scenes suggestions. (Why no one considered this "reporter" to be a member of the media escapes me. This could be perceived as an insult or a compliment and will require some introspection.)

COALITION ORGANIZED FOR PARENTAL EQUALITY

C.O.P.E. is a self-help family law reform organization that helps parents continue a nurturing relationship with their children during and after a divorce. Joint custody and divorce mediation are strongly encouraged. In addition to fathers C.O.P.E. also helps joint custodial mothers, non-custodial mothers, second spouses, stepparents, and grandparents with problems of access to their grandchildren. Malicious adoption and child location are also areas of concern. General info:

MEMBERSHIP - \$31 for the first year and \$21 per year for renewals. This includes a subscription to the "Legal Beagle". Any member who does not desire a "Legal Beagle" subscription should deduct \$6 from these prices.

AID & ASSISTANCE SESSIONS - are held every Tuesday from 7-9 PM at 68 Deering St., Portland ME 04101, (207) 775-0258. The first meeting is free. But anyone wishing to attend subsequent sessions is expected to join C.O.P.E.

BUSINESS MEETINGS - are the second Thursday of each month at the above time and place.

C.O.P.E. CHAPTERS - in Portland and Augusta. For information concerning the Portland Chapter contact the Secretary of COPE at the above address. For information concerning the Augusta Chapter contact Jack Finn at 20 Fairbanks St., Augusta ME 04330, (207) 523-1472. C.O.P.E. also has a contact for northern Maine. He is Hal Britten, Britten Rd., Monticello ME 04760, (207) 538-9294.

Peter T. Cyr - Editor
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** ISSUE **

NAMING THE PROBLEM

June 1985 - "Legal Beagle"

by

David C. Morrow

68 Deering St. - Portland ME 04101 - page 26

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(4830 Archer Drive, Corpus Christi TX 78415)

In 1963 Betty Friedan declared in The Feminine Mystique that women have a problem that has no name. It has since been repeatedly named and solved. Women's problem is that doctors are men and therefore don't understand women or that laws discriminate against women, or that women have psychological barriers to success. All men are rapists or else are too passive. Men don't help with the kids or they want custody. Men won't let women be independant or won't support them. Or, or, or....We're so familiar with its endless contradictory definitions and their expensive requirements we needn't continue, and that's the clue to giving the problem its right name.

While working for the Texas Department of Mental Health and the Army's social services I found it common to mental patients. Many genuinely do want to stop suffering; others' symptoms and traumas are infinitely complex and perpetually demand understanding. They are thus exempt from responsibility, even for basic needs. They may try every possible treatment, relapse following cure following relapse. Such is also true of numerous criminal inmates. These people don't want maturity, and their endlessly definable problems are at once dependancy's excuse and cause.

Children, and especially teenagers, often suffer vague but painful miseries which if unresolved cause psyche-damaging social tragedies. Their temporary solution to this problem is permission to do something they shouldn't. With limitless ingenuity kids advance their infinite vital reasons for each case; if you're firm you just don't understand but if you give in you're contemptible. You do understand, however, that whatever happens, you pick up the tab.

The common factors are plain. Mental patients and criminals, supposedly, are sick. Minors are legally and economically dependant. And women, of course, are oppressed. These persons are expected to want to end their unfortunate conditions. To solve a problem you must define it then, sometimes with help, take appropriate action.

But what about those who never solve their problems no matter how much help they get. Those who have always got a new approach that only needs this right or that privilege or another free lunch etc. Well, that's the beauty of having mental and social problems. They just can't be clearly defined. They might really be something else or more than one thing. Everybody's got a viewpoint, and you can't really know what someone else's subjective experience is.

You can know what the results of their actions are, however, and after you've been around the block a couple of times you know that English does in fact have superb technical terms for such matters, including what Ms. Friedan termed women's nameless problem, the best and most appropriate one being, "Bullshit!"

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THE TRUTH EQUAL RIGHTS REPORTS

It is the purpose of this newspaper to present the other side of important issues that are not now fairly and adequately presented, or are misrepresented. We all know the women's side of equal rights, for instance, so the men's side of equal rights will be presented here to balance the readily available alternative viewpoint.

PIMPING FOR LOLITA

by: David C. Morrow
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Canadian Monte Vanton, who once appeared on television talk shows and challenged Betty Friedan to a debate she avoided, wrote in his 1977 book Marriage: Grounds for Divorce that divorce is simply a money making racket. Family relations attorney Louis Kiefer says in How to Win Custody (1982) that the real issues in divorce are men's money and women's, that is, lawyers' power. He explains that judges, seldom interested in their own kids, bully decent people, especially men, because they are more likely chivalrous than their opponents and more likely to give in and end the case. The most comprehensive presentation of men's issues, such as R. F. Doyle's 1976 classic, The Rape of the Male, reiterate and expand this theme.

The basic idea of these men and others is that since lawyers are the most powerful element in legislatures, hold many executive, and virtually all judicial offices, separation of powers now exists only on paper, enabling members of the legal profession to make, interpret, and enforce laws almost entirely for their own benefit. Judicial decisions, then, are based on what will set litigants up for further lawsuits or get the most money out of them, on whichever of them the attorneys like best, and,

finally, on the lawyers' social interactions: which barrister owes which lunch, a game of golf, a snort of cocaine.

The first two motives predominate in divorce. Laws are designed to create cases by bribing women to dissolve their marriages and making the process easy. Females are promised ex-husbands' property, future income, and children to hold for support and inheritances while "no-fault" divorce allows separation without valid reason and, for them, trauma. Judges, ignoring new gender free wording of custody laws intended only to dupe reformers, grant women custody to reward them for divorcing and to increase the children's likelihood of legal and social service cases. Finally, the initial suit and subsequent adjustments whatever their ostensible purposes, are conducted to keep fathers financially liable while destroying their ability to protect their kids.

Experiments conducted during the Vietnam War by Dr. Stanley Milgram prove the divorcees' behavior to be completely normal. Dr. Milgram demonstrated that the average person, male or female, is completely willing to inflict pain on others as long as someone with authority tells them to. In our context the judges and lawyers are authorities telling the wife that it is fine to destroy her husband's family, take his property, and thenceforth leech off him.

The same psychological process takes place as when the individual is led by the influence of the powerful and the promise of rewards to embrace any ethic, good or bad. Once the female, encouraged by women friends and made confident with the backing of court power, accepts the advice she becomes more confident through acting on it. The end result is a majority of women like those who, asked by Collette Dowling, author of The Cinderella Complex, why they opposed joint custody answered that it would destroy their power base.

Are these, nevertheless, merely the ideas of a few

disgruntled men about a handful of crooked barristers or do there exist both a broader consensus and definite evidence? Dissatisfaction with lawyers ranges throughout society, begin(n)ing with persons like John Fessler Lance, whose petition to have two judges flogged and one of them stoned was denied by the Montana Supreme Court in the spring of 1983 and those cases reported by the Associated Press that December to have forced Seattle judges to wear pistols and body armor under their robes.

The Men's Movement, composed of many groups that provide various services and publications and have members in all walks of life throughout America and Europe, arose in response to the legal system's oppression of men and abuse of their children. The last few years have witnessed the growth of the Anti-Lawyer Party, now with chapters in Illinois, New York, and Wisconsin. And in February, 1984 United States Chief Justice Warren Burger himself warned members of the legal profession that they had lost the confidence of the people.

Eight years with Men International's newsletter, two of them as editor, brought to my desk statistics and case histories illuminating the legal system's anti-family scam. Some sources of evidence are obvious, including the Census, statistics of government agencies. These prove that most divorces are sought by women, who get child custody in 97% of cases, that in violation of the Federal Constitution's due process clause husbands are summarily deprived of homes and property, that although non-support is punishable denial of visitation is usually ignored even in law, and that child abuse in broken and pastiche families far exceeds that in natural ones.

It is helpful to look back over some sources of the latter fact since many of the more important aren't generally known because of liberal and feminist control of educational institutions and media. Studies during at least thirty-five years from the Gluecks' Understanding Juvenile Delinquency

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Wayne R. Anderson, Esq.

Edited by:
Jon Dawian

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Criticism, Support, Opinions
and Questions are Encouraged

(Harvard University Press, 1950) to the 1980 'Kettering Foundation report and beyond show children of broken homes and those reared by women alone three times as likely as those with men or in biological families to suffer behavioral problems. John Rossler of New York studied reports of the National Center for the Prevention of Child Abuse and Neglect, the National Humane Association, and the Association of Juvenile Courts to find that most child abuse, violent and sexual, is committed by single mothers, their boyfriends, and subsequent husbands, supporting an earlier Utah study by Ken Pangborn. Indeed, most documented cases of sexual abuse demonstrate the mother's complicity even when the abuse is performed by the child's own natural father.

It is easy to get vital statistics on government because they publish the information themselves. With fortunate exceptions such as Idaho, whose 1983 Legislative Directory lists only eight of 105 legislators as attorneys (among fourteen as retired from various occupations and four as housewives) most states have lawyers as the largest professional bloc in one or both houses of their law making bodies. Norm Kopp, New York anti-lawyer activist, tells me that a couple of years ago he found ladies and gentlemen of the bar to comprise nearly 20% of his State's legislature. According to the Wisconsin Briefs for 1983-1984, eleven of 31 senators are lawyers while of 99 assemblypersons twelve are lawyers and 59 "professional legislators." Seventeen of 35 Alabama senators and eleven of 65 representatives, reports the 1983 Alabama Legislature, are lawyers.

Two recent events give clear proof of these persons' and their Federal counterparts' attitudes toward fathers and families. In June, 1983 the National Conference of State Legislators met in Denver, Colorado to discuss, among other matters, joint custody and visitation enforcement. Members asked radical feminist Joanne Schulman to spew out her anti-father invective but denied prominent fathers' rights spokesmen

James Cook, Mike Diehl, and Jack Paradise any chance to speak. In January, 1984 at the United States Senate Finance Committee hearing on child support enforcement America's ruling lawyers allowed testimony by George Doppler, Paul Robinson, and others on behalf of fathers' visitation right and, seeing how cogent, well supported, and realistic their arguments were, proposed even more savagely anti-father legislation than originally planned.

How many crippling neuroses, how many tragic pregnancies, how many wasted lives are but the result of some long forgotten lawyers' desire for a new Lincoln Continental?

Chronic troubles, indeed, most profit legal and social agencies. Judges release or encourage the parole of professional criminals whom they know will commit more crimes and so require further trials. Attorneys repeatedly appeal death sentences even when the condemned demand execution, not out of mercy or any desire to be certain justice is fairly and correctly done, but out of a desire to milk the situation of every last possible penny. The most abundant and easily exploitable persons are children of divorce.

Therefore, the purpose of much of family law is to set up the damaging situations that can yield tomorrow's criminals and by repeated hearings and social service referrals perpetuate rather than alleviate them. The Syracuse, New York Herald Journal for 15 December, 1983 reports that despite the testimony and pleadings of sexually abused children the New York Legislature refused to change a law requiring third party witnesses before sex abuse can be prosecuted. About the same time that State's Court of Appeals ruled in the case of a man who'd had intercourse with a girl of twelve, that the act wasn't a crime if the child had previously had sex. A divorced father is welcome to sue for better terms, but if he doesn't stoop to bribery or his ex-wife doesn't anger

the judge, the likely result will be a greater burden of expenses to keep him from helping and protecting his own children.

A couple of cases typical of those that reached my editorial desk exemplify how the lawyerocracy exploits children, little girls in particular.

In 1981 a Kalamazoo, Michigan divorcee moved her boyfriend in with her and her former husband's two daughters, aged nine and eleven. The fellow helped himself to all three females, getting the elder girl pregnant and himself seven to fifteen years. A Judge Halstead placed the girls in foster care, then returned them to their mother. Nelson Pelletier, the pregnant child's court appointed attorney, moved to have her placed in the custody of her ex-convict father, who would permit the abortion her mother wouldn't. Judge John Fitzgerald delayed ruling on this until her 24th week of pregnancy, a week past Michigan's legal abortion cut off time, and returned complete custody to her mother. At twelve the little girl was, herself, delivered of a little girl.

Early in 1983 a Wisconsin man with a criminal record and two illegitimate children by a step-daughter then 21 was charged with sexually assaulting and impregnating another eleven-year-old stepdaughter. Brought into the criminal court of one Judge Parrish, the felon contritely explained that he had been a bad boy but while locked up had found Jesus through a mail-order Bible course, answered some simple questions on the Scriptures, and was returned by hizzonor to the task of parenting on four and a half years probation.

Even after decades of liberal propaganda community standards squarely oppose the sexual and reproductive use of children by adults. Judge Parrish's decision shows that the criminal record of the Kalamazoo girl's father didn't matter. What did matter were legal and circumstantial differences between the cases that limited Michigan authorities to passing their victim through a couple of hearings before forcing her to give

(continued on page 6)

(continued from page 5)
birth and provided their Wisconsin colleagues the opportunity to return to their ward's home a known habitual sex offender who was proven to have abused her.

Clearly the deliberate, conscious, premeditated intention of each and every barrister involved could only have been to misuse his authority and the public's trust to arrange the most profitable use of each little girl by maximizing chances of further trouble. In this my files show Judge Fitzgerald, at least, to have been successful; the Detroit News for 25 August and 27 October, 1982 relates first that juvenile administrator Donald Witz of Kalamazoo's Probate Court accused the twelve year old of being a negligent mother and placed her baby in a home "a short bicycle ride away" from hers, then that Judge C. Ralph Kohn granted the foster mother complete custody.

By the time I heard of Judge Parrish's offense I not only knew why the courts tried every possible way to keep fathers and their children apart, I was also thoroughly disgusted, not to say embarrassed by the United States judiciary's nasty little hobby of trafficking in pubescent girls. I thought it might be interesting to give my readers the comments of Wisconsin's governor, the Honorable Anthony S. Earl, so, as I had done for the newsletter with a number of eminent persons on occasion, I wrote asking his views and suggesting something should be done. Not that I expected him to draw inspiration from Andrew Jackson and order the State Militia to rescue that

child or other children, but that he might possess a sufficient shred of decency to disapprove of the decision.

The governor replied through his Assistant Counsel, Juan Colas, in a letter commenting that while it might be politically expedient for a governor to remark on a judge's criminal case decision, "it would not be appropriate." Apparently the Wisconsin chief executive thought it beyond the average citizen's knowledge that to do so is one of the powers of his office and exactly what a governor does-or appears to do-whenver he or she pardons a criminal, commutes a sentence, or stops an execution.

But, then, his comments are still of interest since, according to the aforementioned Wisconsin Briefs Governor Earl is, by profession, a lawyer.

* * *

We at The Truth thank Mr. Morrow for submitting his work. We agree with most of what Mr. Morrow says and fully support Mr. Morrow's stand against lawyers. We do, however, believe that much of the blame for what has become the normal bias against the father-child relationship in custody matters and against men generally goes to the psychologists, psychiatrists, and social workers who bring much of the anti-male bias into all family matters.

-The Editor-

* * *

SEXIST FEMINISTS

by: Wayne R. Anderson, Esq.
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At the recent Geneva
summit conference, Donald

Regan made an ill-advised remark that women were not really interested in world events, but only in issues concerning the home. Women's rights groups were up in arms about this admittedly sexist remark, and, because of their power, Mr. Regan backed off his position and withdrew the comment.

It would seem from these events that women's rights groups are adamantly against, and devoted to stamping out, sexism and the double standard. These same women, however, also support the view that women alone have any rights to custody and support after a divorce. Many of us men supported equal rights for women just to find out there was no equal rights movement but only a group of sexist females seeking to increase there already privileged position in our prejudiced society. Women demanding that fathers and children make all the sacrifices so women may seek divorces without suffering most of the painful and expensive losses is hardly my idea of equal rights. It is just another example to prove that power corrupts; and women certainly do now have the power.

I also find no solace in the knowledge that fathers cannot be claimed to be corrupted because they have no power. And when those sexist remarks are so often made against fathers, it should be disturbing to everyone of any sex that there are no father's rights groups with enough power to even get reasonable media notice of their outrage and the obvious injustice.

* * *
**SCIENTIFIC
EVIDENCE**
by: Jon Damian
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We at The Truth have just completed an exhaustive survey of dangerous activities and have discovered that almost 92% of all persons who die in the United States have been under a doctor's care within a week prior to death. We conclude therefrom that a definite connection exists between the fact of a doctor's care and the death

(continued on page 7)

WAYNE R. ANDERSON

Attorney at Law

Practicing in Kansas and Colorado

**229 West 15th Street
Goodland, Kansas 67735**

**or
4305 East 14th Ave.
Denver, Colorado 80220**

(913) 899-5788

**or if no answer: (303) 233-2040
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THE MEN'S JOURNAL FOR MEN AND WOMEN

SUMMER • 1986

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THE MEN'S JOURNAL

Once upon a time the parameters of *being a man* were pretty well defined. One could look to the celluloid Ward Cleaver (*Leave It To Beaver*) or Robert Anderson (*Father Knows Best*) or to the other end of the spectrum as personified by the John Wayne/Clint Eastwood type hero. These are confusing times for many of us. The traditional role of breadwinner continues to change radically as a result of the movement towards equalization of power and responsibility in our society. These dramatic shifts in thinking and being create a time of disorientation and disruption. A man's "castle" has been replaced with tract homes, condos and confused people.

What impact did and does the absent/stoic father have upon men? What has it meant for men to learn about the world of feelings from a female rather than a male? Sexuality, fathering, intimacy, and friendship, are just a few of the many issues examined through the unique perspective of the Journal's authors.

It is the hope and desire of *The Men's Journal* to contribute to the empowerment of men; to engender a feeling of masculine pride as new images of maleness emerge. Such empowerment, we believe, does not come through the external trappings of power but through a deep knowledge and feeling experience of the inner man. We realize there is no "correct" way to be a man in this culture -- each man is different; each must find his own way -- and we are committed to exploring through our own lives the rich possibilities for being a man in the 1980's and beyond.

Many of us are looking anew at the male model we've inherited, for many of us have come to see and feel it as *archaic, isolating and deeply painful*. The Journal is not a "sermon on the mount," nor a scholastic approach to men's issues; its words flow from the hearts, minds, souls and stories of its authors. The Journal reflects our uniqueness as well as the commonground we share as human beings. It is our sincere wish that the Journal brings value to your life and to your relationships. ☼

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Men's Rights: Failure of the Hippie Movement

David C. Morrow

WHEN THE HIPPIE movement began, in a context very different from the one it helped create, it seemed to many the fulfillment of America's promise of individual freedom and mutual respect. "Do your own thing," and "All you need is love . . ." Like so many, I saw in it the possibility of release from what I later came to call the male dilemma, release by expanding rather than simply reversing roles. Even its colorful outward trappings, unlike the studiously drab garb of its Beat Generation predecessor, were an affirmation of zestfulness rather than a mere negation of accepted fashion like beards during the smooth shaven 1950s, and it was less dependent upon any particular intellectual or sociological background.

Like them, Hippies were concerned with "conformity," which issue had taken the older movement from simple opposition to standard rules through nihilism to widespread disfavor and media condemnation. But because Hippies were united with other reformers and much of the population in opposition to the Vietnam War, they were more actively concerned than Beatniks with civil rights, consciousness, and peace. They had overcome the shortcomings of the generation that had helped inspire them, and because of that we were willing to try to live countercultural ethics because they seemed the answer to society's problems.

Men's narrow gender role imposed a stifling conformity that its homophobic

the changes that appeared with the first rush of freedom from Boston to Dallas to Seattle. Women *were* more open, men *did* try to express their feelings, even weaknesses. Underdogs - draft resisters, gays, intellectuals, women, and so forth - were identified with Hippies as attitudes polarized over the War. Girls were taken with the novelties of long hair and colorful dress, then with rednecks' and greasers' often violent resistance to them. Time passed. Living the movement's ideals, however, enabled some of us to detect

wherein they retreated from my carefully non-directive encouragements. After a date, one French Canadian Hippie stated pointedly before me, "I only like men who aren't too weak to take charge" This in the midst of the screaming and clamoring for independence. Even in 1967 I was wondering how many men were being lacerated by the women for whose liberation they were putting themselves on the spot.

One long relationship that could well have lasted involved a sweet, sensitive girl,

himself to a situation he'd originally wanted. The Bicentennial was close, but it might as well have 1950 or even 1930.

Ours differed in two ways from the traditional scenario. My interest in personal liberation and consistent attention to it had made me very aware of emotional coercion and determined to resist it. That girl's basic integrity kept her from getting pregnant or even wanting a relationship that had been ruined, and from seeking palimony. Breaking up was so difficult (she probably thinks it was easy for me) I had to leave town to do it. Later I saw a painting she'd done, highly original and filled with ethereal force and beauty. I still had nothing but questions.

There certainly were more exceptions than before, but most relationships seemed much the same as ever. Hippies seemed to get the mates they'd have had anyway; the same women were generous or inaccessible to the same men. Since I tried to evaluate persons by how they treated others, and assumed we all did, it wasn't 'til I recalled something said several years earlier by a friend that I understood.

Ken was a professional magician whose keen, carefully honed receptivity to what were called "vibes" yielded practical insights. I'd denied it when he said most countercultural females still chose men by status, by who'd taken the most drugs, been in the most demonstrations, most vehemently hated technology (and owned the best stereo). Now, disappointed,



being harassed, even assaulted, in school for my interests in art, literature, and some academic subjects; tired of being called "queer" and elbowed into homosexual company though I was attracted only to girls, girls who had to rate boys' desirability by the status we gained through sports or, failing that, delinquency. The permissible overcompensation, beating up gays, I found immoral and irrational; I didn't collectively dislike them, we just had little in common. Now there was a lifestyle that didn't persecute them or connect cultural with sexual interests. That alone made it possible for me to begin, if only to myself, to question my role.

Now, too, it seemed I would be able to relate to women as persons. Ambiguity was antique. I wouldn't have to decipher their carefully noncommittal verbal and nonverbal cues because they could be direct without being crass. ("It just isn't done!" a regular high school date had insisted when I asked why she couldn't just call me whenever she was free.) I expected to lose the annoying but persistent male habit of teasing females to relieve the anxiety of having always to take charge and the anger of having always to pick up the tab, act extra polite to persons I was compelled to consider my equals, and be consistent with adults who were free to act on unaccountable whims; and often just to get a reaction from them. Their freedom would be ours - "Women's liberation is men's liberation." I wanted women to get the equal pay that would make men their partners, not their providers.

Anyone who's old enough remembers

behind headlines and personal crises the patterns of a revolution fixed almost imperceptibly in its earliest stages. Like the narrator in Durrell's *Quartet*, I record a few typical yet personal turning points in the order in which they became meaningful.

I knew all along that the pill, that inevitable product of advancing science in a world afraid of overpopulation, had in itself brought little change. Cowgirls used it without becoming Hippies or liberals or changing sexual politics. Abortions were still sought. Social history records millennia of those behaviors credited to the pill; willing interracial sex even during times of virulent racism, sex clubs (Ben Franklin belonged to one), criminalized, usually nonreproductive, and therefore prevalent sex acts. What did the pill actually bring? It did relieve some anxiety and lift verbal taboos, but it did not cause much real change in existing mores because it was intended precisely to preserve them by preventing the most expensive and obvious of their failures. Only wide awake efforts of persons willing to actively create new ways could bring improvement or even desired changes rather than mere rationalizations and slipshod adjustments. Revolution is neither passive nor unconscious.

Unless a countercultural female was temperamentally assertive, I found, she seldom took any direct initiative or even made an overt decision vis-a-vis a man. My efforts to encourage them usually occasioned a comic but exasperating routine

a talented artist who doubted her creativity. She decided to move in after accompanying me to my apartment from a party, and showed up a couple of days later, jobless, claiming her parents had kicked her out. On principle as well as because she was pleasant company, I was willing to help her out of the trap of financial and emotional dependency.

I found she regularly saw her family. Worse, though *she* chose to move in, *I* was blamed. Her parents blamed me for influencing the twenty-two year old woman into a lifestyle she'd followed long before we met. Her girlfriends blamed me because I didn't act obligated for the sex she said she wanted to give. I blamed me for getting trapped and yet for not helping her more. It was the subject of domestic comedies and the cause of divorces and unhappy homes: the customary goading of a man with anger and guilt to make sure he committed

So it seemed that the Hippie movement and those it influenced had managed to broaden women's opportunities to include both traditional and liberated roles and to worsen men's by leaving them unchanged. Why had it failed to keep its promise? Factors like the legal system's anti-male bias contributed, but establishment customs don't persist so vehemently among those seeking to do away with their very basis. It would be reasonable to expect the result to be at least the same degree of public awareness of men's problems as, say, of ecology and conservation. Instead there was not only firm disregard of the subject, but public vituperation of men.

The 1960's movement included many factions having no connection beyond previous unpopularity and opposition to the Vietnam War. Inevitably they all championed values opposite those of that traditionally male activity, war; gentleness, love, peace. As inevitably, urged by a handful of radical feminists, their pro-

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FOR MEN

SUMMER 1986 The Men's Journal

paganda used the equation, Male equal Bad, Female equal Good. As the war wound down, the movement fragmented and lost mass appeal, while in a development whose beginnings Abe Peck details in *Uncovering the Sixties*, those feminists became a media influence and substituted men for the Vietnam War as an all purpose scapegoat.

Most men, no longer threatened by the draft or an unpopular war, relaxed into their diverse concerns and accustomed roles. Male Hippies, feeling the full disapproval of a public opinion soured by sensationalized drug and crime stories and having furthered the idealization of women, carried an ideologically intensified self-hatred back into mainstream culture. With no media voice and no publicly acknowledged formulation of their plight, men could express their discontent only by joining in blaming themselves or abstractions ("society," "Western civilization"), not for their own, but for women's problems. Clearly, though the Vietnam War lasted too long for its victims and opponents, it ended before it could force the movement to coalesce and work out a consistent, balanced gender policy.

Normal human weaknesses underlie the dialectic of change. Problems like men's, demand unrelenting honesty and realism. Gender roles were barely loosened, men were barely able to express their plight by the war's end, the very time when the male situation and opportunities to change it were most acute,

when those who should have pressed to expand tolerance and individual freedom set the example of locking themselves into a new extremism. Feminist radicals acted from selfishness, Hippies, perhaps, to cling to a golden moment in the face of changes they had themselves inspired. Their failure to improve men's options or their intimate relationships with women, a failure to actualize their own avowed purposes, was a cause of the movement's decline.

When I broke up with the artist -- ironically by going at last to San Francisco -- only to be plunged into nearly a decade of struggle with my ex-wife over visiting my daughter, I was tired of being blamed for whatever I or any of these females did, of taking the initiative and picking up the tab, and of hearing feminists' and the media's incessant rantings against men. I could admit, thanks to the Hippie movement's auspicious start, what many of men's problems are and how they had been worsened. Soon enough I understood the legal system's methodical abuse of men and their families that had brought other men to the same understanding.

I was part of the men's movement, that quiet current of social improvement that is different, again, from its predecessors. Like many men, I was now fighting for that most vital and conservative of causes, the preservation of the family, by asserting my individual and personal rights against established and thoroughly corrupt authority.✻

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The gift of fantasy has meant more to me than my talent for absorbing positive knowledge.

Albert Einstein

Rod Van McHelle

The Backlash! - June 1996

Who are the feminists?

Terrified neurotics, or worse?

by David C. Morrow
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Shirley Mc
Russ
Belcher, WKS

Social roles need to be reciprocal. Strength and pregnancy determined traditional gender roles, which have usually used harsh penalties to force men to carry responsibilities -- family support, military service, civic duties -- compensated by financial control and occupational choice. Women, usually expected to be homemakers or entertainers, enjoyed high status, chivalry, and the right to shirk responsibility. Drastic circumstances and persons unable to live by the rules can alter practice, but to provide stability and security standards change more slowly and only when really basic matters do.

The United States has changed dramatically as it arose with and nurtured the Industrial Revolution, grew swiftly to world power, and struggled to extend human rights. Gender roles have developed along with it to their present half-revised state. Advances in mechanics, then electronics have eliminated from most jobs the need for gross strength while medical science has brought reproduction under even greater control. Emergencies have to be met and jobs filled.

Truth contradicts feminist teachings, such as that World War II was a gender watershed. America was. In the diary of midwife Martha Ballard, who died in 1812, we see that her contemporaries weren't surprised that she rode through heat and cold and crossed flooded and frozen rivers to reach her patients, was consulted by doctors, and ran her household. Frontier women loaded and fired guns and plowed fields while their urban sisters ran businesses and worked in factories. Confederate ladies ran plantations and worked in munitions plants. In 1872 Victoria Woodhul ran for President on a "free love" platform (the "sexual liberation" of 1972). By then Ballard's grand-niece, a doctor, administered a hospital staffed entirely by women. In the 1890's New York required state institutions to give female doctors hiring priority.

Even before women could vote organizations like the WCTU wielded enormous influence. Adventure was always "gender neutral," and the first female parachute jump was in 1913. An A&E film history documents that early 1900's movies showed women in heroic actions roles, and Hollywood has always shown them as executives and community leaders. In reality, by 1925 women had with few exceptions acquired the same options and rights as men -- that is, nearly everything feminists now claim to be struggling for. Since social concepts lag behind practice, however, the formulae of traditional roles remain graven in attitudes and law.

Though they have complete freedom, women can still evade responsibility by acting stupid or weak. They can still expect chivalrous concessions and have such high status they can scarcely be discussed, much less criticized. Men, however, remain shackled to a narrow role of provider and protector, with no relief from responsibility. Only men can be drafted. Military women aren't expected to meet the same standards as men ("dual standards" is the term). Men are punished for sex with teenage girls, women who abuse boys aren't. Gary Dotson's case shows women can imprison men at random. Female criminals get lighter sentences and better treatment. Divorce judges, nearly always awarding maternal custody and jailing fathers unable to make payments, ignore their own visitation decrees. In this transitional era women have all the advantages.

So who are the feminists? Values are beginning to catch up. Sometimes women lose custody and pay alimony. Female criminals are more often punished. There's been talk of drafting women. Men are less likely to defer to them. The first of two answers is that feminists are spoiled neurotics terrified of having to outgrow their lives of irresponsibility and dependency. These reactionaries are trying to preserve gender inequality while pretending to fight it. Since authorities naturally defend the status quo, outdated beliefs empower feminists. Conservatives indulge and cater to women because they consider them emotional and incompetent. Liberals because they consider them victims. Thus feminists need but look sexy and throw hysterical fits before senators, judges and social workers. No democracy is involved in such feminist legislation as the slew of redundant measures like "violence against women" laws and "wife

rape" laws intended to preserve women's elite status. Just as with the media, which blares their propaganda from every page and tube, feminists command and government obeys.

The feminist line is that evil, inferior men dominate good, superior women. Feminists use propaganda to excuse and glorify themselves and to foster hate. In the first case, women's successes are despite and their failures because of men. A girl advised against acting in porno movies screams she will do it to defy "the patriarchy's" plot to control her body. If she comes to grief, men made her go into the business, if she succeeds it's despite their efforts to stop her. When she gets too droopy to display, she earns money by denouncing the porno men forced her to make.

In the second, a girl sues the Boy Scouts for rejecting her membership application, claiming the Girl Scouts fail to offer what she wants. Logically, she'd benefit more from girls petitioning the latter to offer the desired activities. Logic is no more involved than in feminists' insistence that all male but not all female clubs and schools are illegal, because education isn't the real purpose here; rather, it is to infect young minds with sexist hate through doing as well as teaching.

Their blatant hypocrisy reveals feminists' real motives. Some recently denounced birth control pills as a male invention designed to put reproductive responsibility on women, yet their perennial demand has been for complete female control of reproduction -- exactly what the pill provides. Certainly they'd have denounced a male pill as a plot to control women. The move to let women choose combat jobs is obviously a feint aimed at keeping military women from having to fight if they don't want to. Like abortion on demand, these things show feminists don't want adulthood. They want eternal adolescence, life by caprice and whim, with others (men, mainly) forced to deal with the consequences.

Amid claims they want financial independence, feminists push legislation adding ex-husbands' pensions to the divorce loot. They insist PMS doesn't disqualify women from strategic offices and that it so addles their brains it excuses murder. They claim women are stronger and smarter than men, who easily beat and rape them, and that they need separate schools to avoid masculine competition. The list is endless.

Most women, unlike feminists and the pathetic wretches who grovel before them, are honest hardworking individuals. Almost everyone, however, seizes opportunity when it arises and feminists have worked hard to convince women that serial divorce leads to prosperity via support and property settlements, plus inheritance possibilities, from several men. That's got to be why 80+ percent of divorces are filed by women, why the family is coming apart, why poverty is increasing, delinquency and crime are rampant, why people turn to drugs and fanaticism, why psychotherapists are rich.

Feminists, instead of working to achieve the balanced, equal roles necessary to our society's survival, are attacking its most fundamental unit. And that's why the second answer to our question is that they are the most dangerous, destructive persons alive.